585 the wedding returned home or stayed with strangers or in a special house for a period.
606 There were numerous taboos for the wife with regard to her in-laws, especially the older ones (prohibition to speak to them, or to address them by name, etc.), to a certain extent also for the husband with regard to his parents-in-law, until he was "reconciled"
576 with them. Very strict rules governed the behavior of the married couple in the presence of others; they could not call each other by name, and any show of affection was considered bad form.

574 Hospitality is a national institution in the Caucasus. A guest is considered sacred; the host takes pride in receiving him and does his utmost to protect and honor him; if the host is poor, he can count on his neighbors to provide him with all the occasion requires. Most of the mountain peoples had special rooms or huts for guests (Russ. kunatskaia), and the right of hospitality was taken so seriously that injury caused to a guest could involve the host in a blood feud. There have been even instances in which communities were ruined by it, as for instance the Abadzekh settlement near Goriachii Kliuch, where the sick and wounded were taken during the Caucasian war; the inhabitants were obliged by custom to receive and support as guests the patients coming to the springs. When, during the famine of 1933, groups of Ukrainians came to the Circassian settlements in the N. W. Caucasus in search of food, considerable tension was caused by the Soviet government's prohibition to give them comfort, which ran counter to the Circassian customs of hospitality.

576 The homage due superior age finds expression in a number of rules of etiquette: one does not sit down unless older persons present are seated, and invite one to sit down also; one dismounts from horseback before addressing an older person; one offers one's horse to an old man going on foot to the same destination, etc.